

S E R I N O:
 OR, THE
 CHARACTER
 OF A
 FINE GENTLEMAN;

With REFERENCE to
 RELIGION, LEARNING, and the
 CONDUCT OF LIFE.

In which are inserted Five POEMS, viz.

- I. Upon the *Works* of the CREATION.
- II. For *Resignation* to the *Divine Will*.
- III. On the *Mercies* of GOD.
- IV. A *Thanksgiving* for *Deliverances* from *imminent Danger*; in his *Return* from his *Travels*.
- V A HYMN composed in SICKNESS.

Written by Mr. ADDISON.

THE SECOND EDITION.

L O N D O N:

Printed for E. CURLL, over-against *Catherine-Street* in
 the *Strand*. M. DCC. XXIII.

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With Remarks on
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Written by
Wm. A. Ainslie.

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To the REVEREND

Mr. *SHIRLEY*,

Rector of *Wellford* in *Berkshire*.

S I R,



HAVING in the following Sheets
endeavoured to draw the love-
liest Picture of Human Na-
ture, and represent the Glories
that rise from the united Virtues of
Devotion, Compassion, and Affability;

A 2

I thought

DEDICATION.

I thought I could not possibly find a more proper Patron, to whom I might inscribe them, than a Gentleman in whom the abovementioned Qualifications appear with a Lustre most beautiful and distinguishing.

IF I had a Talent at Panegyrick, I should never desire a better Opportunity to exert it; since all who have the Happiness of Your Acquaintance, would unanimously join in the largest Encomiums, that the richest Fancy, raised by the noblest Subject, could incessantly produce,

IN an Age wherein many, who affect to be thought Persons of uncommon Wit and peculiar Penetration, take an unnatural Pleasure in ridiculing the Sacred Mysteries, and despising the pure Doctrines of our Holy Religion; You have accounted it an Honour to be devoted to officiate in Divine Services, and consecrated in a solemn Manner to Almighty God, those shining Parts and Accom-

DEDICATION.

Accomplishments, which could not probably have failed of advancing You to some glittering Station, which the modest and unthinking Part of Mankind would infinitely have preferred to the Exercise of the Ministerial Function.

TO attempt a Display of Your Compassion and Affability, were as unnecessary as the Philosopher's reading a Lecture of Warlike Discipline in the Presence of HANNIBAL; so very diffusive, so delightfully conspicuous have they flowed, that Multitudes have been refreshed, Thousands have been charmed with their Delicacy and Brightness: Drawn by such a particular Sweetness of Temper, I take the Liberty, by this Dedication, to introduce into Your Company a Fine Gentleman.

THAT well known Generosity and Hospitality, which never fail of giving the most pleasing Air to the whole of Your Conversation, will doubtless incline You kindly to receive a Guest, who is likely

DEDICATION.

likely to be the more agreeable by the
Humanity of his Disposition, and the
evident Similitude of Manners and In-
clinations. I am,

S I R,

Your most Obliged, and

Most Obedient Servant,

New-Year's-Day,

1718.

THOMAS FOXTON.



THE
CHARACTER
OF A
Fine GENTLEMAN.



HERE is nothing reflects a darker Shade on all the Glories Earth can boast of, than the serious Consideration of their transitory Nature? How do their richest Beauties fade as the Colours of a Rainbow? And vanish like the gaudy Images of a deluding Vision? The sweetest Pleasures which charm Mankind, that warble so agreeably on the Senses, and surprizingly captivate the Imagination, glide away in a Moment, and are often succeeded by the most melancholy Sentiments. Such an easy Transition is there from the Mirth of a Festival, to the Gloom of a Funeral; that we cannot but admire the Wisdom

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dom of those Antients, who mingled the Emblems of Mortality with the brightest and gayest Scenes of Nature, and thought the glowing Crimson of a Rose, and the Virgin Whiteness of the Lilly, less ornamental to their Gardens, than the awful Monuments and venerable Urns of their departed Ancestors. All Conditions of Life are open to the Strokes of Fortune, whose violent and unrelenting Storms will rend alike the Hermitage, the Cottage, and the Palace. Tho' the greater part of Mankind delight in Mirth, and flee from Sorrow as from the Horrors of a Midnight Apparition; yet it frequently overtakes them, and often pierces the very Soul of the dullest Peasant, of the most airy Wit, of the most consummate Politician. Dishonour and Grief have many times soiled the Royal Purple, and stained the triumphant Lustre of Imperial Ensigns. What Favourite of Nature, what Darling of Fortune can then promise himself, with Security, a long Continuance of Felicity? Had young *Philindus* well attended to such Thoughts as these, had not his ungoverned Fancy raised imaginary Scenes, and drest them in fairy Beauties; his Disappointment would not have been so great, nor the Tide of his Sorrows so considerable and impetuous. Indeed when first he began to converse with the World, and make a publick Appearance, 'twas with so much advantage, that perhaps a more solid Genius than his would have promi-

promised himself not a little Happiness from such an agreeable Prospect : The Comeliness of his Person, the Sweetness of his Temper, the Brightness of his Parts, and the Lustre of his Fortune, conspire to distinguish him, as a Person born for some noble End, in whose future Behaviour one might hope distinctly to trace the Christian, the Patriot, and the Gentleman; yet, alas! this blooming Youth, enchanted with the Musick of the *Syrens*, and seduced by Flattery and Voluptuousness, lost his Innocence, his Friends, and his Fortune: After which, he would often take a solitary Walk round the neighbouring Fields, and there lament, like *Eve* when she left her Nuptial Bower, and surveyed, with streaming Eyes, the departing Beauties of *Eden*. One Morning in particular he rose very early, and being full of Meditations, and intensely pursuing a long Train of Thought, he wandered much farther than usual; whilst the Verdure of the Fields, and the Musick of the Woods, entertained his Senses in the most agreeable manner. Thus roved the unfortunate *Philindus*, till the Heat of the Sun obliged him to stop at a little Grove; in the most retired part of which he found a pretty Arbour, and there he sat down to rest him. At that instant he was oppressed with a Torrent of Grief; and the unhappy Youth cry'd out in the greatest Agony of Spirit: " Assist me, " most merciful Redeemer, and send some ter-

“ der Guardian-Angel to support my fainting Spi-
 “ rits and help an Imagination, which bleeds afresh
 “ at every momentary Reflection. Oh! the
 “ fatal Errors of my past Life! Were I Ma-
 “ ster of the *Eastern* Magnificence, or Lord of
 “ the Stars, I would, with Transport, resign
 “ all for the happy Opportunity of correcting
 “ them; but the Months that are gone, are fled
 “ for ever.”

He had proceeded in his Soliloquy, had not
 he been hindered by the Approach of a young
 Clergyman, who was coming to that Arbour,
 which he almost daily visited. It is a com-
 mon Observation, that when Persons of Learn-
 ing and Politeness meet together, though Stran-
 gers to each other, they soon fall into an easy,
 graceful, and familiar Air; and converse, in some
 measure, like intimate Acquaintance. This was
 the Case before us: The Clergyman, after some
 little time, began, in an obliging manner, to
 enquire what Adventure had brought him thi-
 “ ther; “ For, *says he*, I do not remember to
 “ have seen any here before, except those who
 “ came from our Family: and no wonder, since
 “ there is no common Path lies any way near
 “ it.” *Philindus* told him. “ It was his Cu-
 “ stom to walk round the Fields, and there
 “ sooth a melancholy Softness incident to him;
 “ that he had wander’d far beyond his usual Li-
 “ mits, and at last, by Accident, found out that
 “ Place of Ease and Refreshment.”

“ The

“ The Chaplain (for such it seems he was) gave
 him to understand, “ That he lived about a
 “ Mile off, in the House of a great Gentleman:
 “ *And then added with a Sigh,* Our Family has
 “ this Morning met with the sharpest Affliction
 “ on imaginable, in the Death of that inestimable
 “ Person. O dear *Serino*! how dismal
 “ is the Sound of thy Death to every distressed
 “ Neighbour? Whilst each Person laments,
 “ as though he had lost the Darling of his
 “ Hopes and Family, and the Women were preparing
 “ their First-born for the Funeral: Even
 “ this delightful Retirement has now lost its
 “ Beauty, and I find ’twas his endearing Conversation,
 “ and reviving Presence, that gave
 “ the Grove its richest Charms. How many
 “ thousand Eyes will then overflow with Tears,
 “ when he shall be carried to his Grave, whose
 “ Bounty and Compassion have rescued many
 “ from it? However, he will be laid to Rest
 “ with Honour, and his unstained Ashes shrined
 “ in immortal Urns, whose Gold no Rust
 “ can canker; not Malice, nor Envy it-self,
 “ did once attempt to defame him living, much
 “ less will they offer to violate his peaceful
 “ Marble.”

Here he paused, and *Philindus* desired he
 would be pleased to favour him with some Account
 of that Gentleman, whose Virtues were
 “ so conspicuous: “ Indeed, *contin’d he,* I have
 “ heard of many noble Actions of the brave

Serino; but since you had the Honour and
 Happiness to be intimate with him, I may
 reasonably expect something more entertain-
 ing and particular. And since we are thus
 by Accident met together, I should be very
 glad to spend some time in free and serious
 Converse; which may perhaps prove of more
 advantage to us, than if we had indulged
 ourselves in melancholy and solitary Medita-
 tions; which, I perceive, is what we both
 proposed at our walking out: And, for my
 part, I cannot but think, the many tedious
 Steps I have this Morning taken, sufficiently
 recompensed, by my meeting, in this Place,
 a Gentleman whose Aspect and obliging Ad-
 dress promise so much agreeable Entertain-
 ment." The Chaplain reply'd, "That no-
 thing could be more grateful to him than
 such a Proposal: And then immediately be-
 gan, after this manner, to give an Account of
Serino.

AS Religion is certainly the chief Con-
 cern and greatest Ornament of Man-
 kind, which adds fresh Lustre to the Jewels
 of a Crown, and adorns with a new Grace the
 noblest Scepters; 'twas always *Serino's* Opinion,
 That the sincere Practice of it did much more re-
 commend a Gentleman to the Esteem of his Con-
 temporaries, than the most stately Buildings, the
 most delicious Gardens, or the most shining E-
 quipage:

quipage: As well knowing and considering, that all this Pomp and Beauty would soon be lost in Silence and Obscurity; whilst Vertue reserves, for her Votaries, Rewards which are unknown and eternal. Indeed of late Years, some, who would be thought Men of uncommon Parts, and set up for Wits of the first Rank, are of a quite different Opinion; and whilst they are industriously propagating their Atheistical Notions, make no Scruple of bantering the most awful Mysteries of Religion: But He always thought there was so much Absurdity and Contradiction in their impious Schemes, as was sufficient to hinder any wise Man from embracing them. I believe I shall never forget those Conferences which I have had with him on this weighty Subject, the Substance of which I shall be very ready to impart to You; provided you will be so free as sometimes to relieve me, by intermingling such Observations, as shall appear most natural and proper.

Philindus. I shall be very glad if I can say any thing, which may deserve to be joined to the refined Thoughts of *Serino*, or even with your own agreeable Sentiments: Therefore, pray, Sir, go on.

Chaplain. His Reasonings upon this Head were after this manner: That there is a Supreme Being, of infinite Perfection and Glory, is a Notion which the Mind of every Man is apt to assent to, as soon as 'tis proposed: And some
Great

Great Men, *Cicero* in particular, carry the Matter much farther, and represent this Notion of a God as an innate Idea, which is Born with us, and interwoven with our Constitution. Now that such an Almighty Being does really exist, is evident from divers Considerations: As *1st*, From natural Effects, which are observable by every Man: *The Heavens* (says the Royal Psalmist) *declare the Glory of God, and the Firmament sheweth his Handy-work; Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge. There is no Speech nor Language where their Voice is not heard, their Sound is gone out into all Lands, and their Words unto the Ends of the World.* The Polite and Judicious Mr. *Addison* has obliged us with a curious Ode on these sublime Thoughts of King *David*: I'm confident you will not think it loss of time to hear it repeated.

I.

*The spacious Firmament on high,
With all the blue Ethereal Sky,
And spangled Heavens, a shining Frame,
Their great Original proclaim.
Th' unweary'd Sun, from Day to Day,
Does his Creator's Power display;
And publishes, to every Land,
The Work of an Almighty Hand.*

II. Soon

II.

*Soon as the Evening Shades prevail,
 The Moon takes up the wand'rous Tale;
 And Nightly, to the list'ning Earth,
 Repeats the Story of her Birth:
 Whilst all the Stars, that round Her burn,
 And all the Planets, in their turn,
 Confirm the Tidings as they roll,
 And spread the Truth from Pole to Pole.*

III.

*What tho', in solemn Silence, all
 Move round the dark Terrestrial Ball;
 What tho', no real Voice, nor Sound,
 Amidst their radiant Orbs be found:
 In Reason's Ear they all rejoice,
 And utter forth a glorious Voice;
 For ever Singing as they Shine,
 The Hand that made us is Divine.*

How exactly is the Sun placed at such a due Distance from the Earth, that he may by just Degrees give his Heat both by Sea and Land? For suppose it in a remoter Place of the Æther, how exquisite a Scene of Desolation had our Globe been? and unsufferable Winter had defaced its blooming Charms: We could have had then no gentle Zephyrs, rich with the Spoils of balmy Flowers; but must have been oppressed with piercing Tempests, and buried under Pyramids
 of

of Snow. On the other hand, had it been nearer, his fiery Beams would have burnt up every Beauty of Nature, and made this World an universal sandy Defart. How wonderful are the Motions of other heavenly Bodies? How clear an Argument of stupendous Art, and perfect Prudence, if we descend from the Skies, where so many thousand Gems glister round the Azure Ring of Heaven, and take a serious View of the Earth, which is to us the most observable Part of the Universe! We shall there find the clearest Demonstrations of Almighty Goodness, Wisdom, and Power. This is very well represented by the admirable Dr. Barrow, in his *Exposition of the Creed*.

“ That this Earth was designed for the Accommodation of living Creatures which are upon it, and principally of Man, we cannot be ignorant or doubtful, if we be not so negligent or stupid, as to let pass unobserved those innumerable Signs and Arguments that shew it. If we look upon the Frame of the Animals themselves, what a Number of admirable Contrivances in each of them do appear, for the Sustenance, for the Safety, for the Pleasure, for the Propagation, for Grace and Ornament, for all imaginable Convenience suitable to the Kind and Station of each: If we look about them, what Variety and Abundance of convenient Provisions offer themselves, even to a careless View, answer-
able

“ able to all their Needs, and all their Desires;
 “ wholesome and pleasant Food to maintain
 “ their Lives, yea, to gratify all their Senses,
 “ fit Shelter from Offence, and safe Refuge
 “ from Danger : All these Things provided in
 “ sufficient Plenty, and commodiously disposed
 “ for such a vast Number of Creatures; not
 “ the least, most silly, weak, or contemptible
 “ Creature, but we may see some Care has
 “ been had for its Nourishment and Comfort.
 “ What wonderful Instincts are they endued
 “ with, for procuring and distinguishing their
 “ Food, for guarding themselves and their
 “ Young from Danger ? But for Man especi-
 “ ally, a most liberal Provision has been made
 “ to supply all his Needs, to please all his Ap-
 “ petites, to exercise with Profit and Satisfac-
 “ tion all his Faculties, to content, I might
 “ say, his utmost Curiosity; *Neque enim Ne-*
 “ *cessitatibus tantummodo nostris provisum est, us-*
 “ *que in delicias amatur*, says *Seneca*: All Things
 “ about him do minister (or may do so, if he
 “ will use the natural Powers and Instruments
 “ given him) to his Preservation, Ease, and
 “ Delight. The Bowels of the Earth yield
 “ him Treasures of Metals and Minerals, Quar-
 “ ries of Stone and Coals, serviceable to him
 “ for various Uses. The vilest and commonest
 “ Stones he treadeth upon are not unprofitable.
 “ The Surface of the Earth, what Variety of
 “ delicate Fruits, Herbs, and Grains, doth it
 “ afford

“ afford to nourish our Bodies, and chear our
 “ Spirits, to please our Tastes, and remedy
 “ our Diseases? How many fragrant Flowers,
 “ most beautiful and goodly in Colour and
 “ Shape, for the Comfort of our Smell, and
 “ Delight of our Eyes? Neither can our Ears
 “ complain, since every Wood has a Choir of
 “ natural Musicians, to entertain them with
 “ their sprightly Melody : Every Wood did
 “ I say? yes, too the Woods, adorned with
 “ stately Trees, yield pleasant Spectacles to our
 “ Sight, shelter from Offences of Weather and
 “ Sun; Fuel for our Fires, Materials for our
 “ Buildings, (our Houses and Shipping) and
 “ other needful Utensils. Even the barren
 “ Mountains send us down fresh Streams of
 “ Water, so necessary for the Support of our
 “ Lives, so profitable for the Fructification of
 “ our Grounds, so commodious for Convey-
 “ ance and maintaining of Intercourse among
 “ us. Even the wide Seas themselves serve us
 “ many ways; they are commodious for our
 “ Traffick and Commerce, they supply the
 “ Bottles of Heaven with Water to refresh the
 “ Earth; they are inexhaustable Cisterns, from
 “ whence our Springs and Rivers are derived;
 “ they yield Stores of good Fish, and other
 “ Conveniencies of Life. The very rude and
 “ disorderly Winds do us no little Service, in
 “ brushing and cleansing the Air for our Health,
 “ in driving forward our Ships, in scattering
 “ and

“ and spreading about the Clouds, those Clouds
 “ which drop Farness on our Grounds. As
 “ for our Subjects the Animals, ’tis not possible
 “ to reckon the manifold Utilities we receive
 “ from them; how many Ways they supply
 “ our Needs with pleasant Food and conveni-
 “ ent Clothing; how they ease our Labour,
 “ and how they promote even our Sport and
 “ Recreation. And are we not only very stu-
 “ pid, but very ungrateful, if we do not dis-
 “ cern abundance of Wisdom and Goodness in
 “ the contrivance and ordering of all these
 “ Things, so as thus to conspire for our Good?
 “ Is it not reasonable that we devoutly cry out
 “ with the Psalmist, *O Lord, how manifold are*
 “ *thy Works? In Wisdom hast thou made them all;*
 “ *the Earth is full of thy Riches: So is the wide*
 “ *and great Sea: The Eyes of all wait upon thee,*
 “ *and thou givest them their Meat in due Season.”*

Philind. Pray, Sir, before you proceed, give
 me leave to mention one grand Objection which
 is brought in behalf of Infidelity, and that is
 this; That we can have no Idea of God, and
 therefore can have no Evidence of his Existence.
 And some atheistical Persons argue after this
 manner: The Notion of a Deity, which is
 commonly entertain’d, is nothing but a Bundle
 of Incomprehensibles, Inconceivables, and Im-
 possibilities; it being only a Compiement of all
 imaginable Attributes of Honour, Courtship,
 and Compliment, which the confounded Fear

and Astonishment of Men's Minds make them huddle up together, without any Sense or Philosophical Truth. This seems to be intimated by a modern Writer, in these Words: "The Attributes of God signify not true, nor false, nor any Opinion of our Brain, but the Reverence and Devotion of our Hearts; and therefore they are not sufficient Premises to infer Truth, or convince Falshood." And the same Thing again is farther set out, with no small Pretence to Wit, after this manner; They that venture to dispute philosophically, or reason of God's Nature, from these Attributes of Honour, losing their Understanding in the very first Attempt, fall from one Inconvenience into another, without End, and without Number; in the same manner as when one, ignorant of the Ceremonies of the Court, coming into the Presence of a greater Person than he is used to speak to, and stumbling at his Entrance, to save himself from falling, lets slip his Cloak; to recover his Cloak, lets fall his Hat; and with one Disorder after another, discovers his Astonishment and Rusticity.

Chapl. To affirm that there is no Idea of God, is all one as to affirm, that there is no Conception of the Mind answering to that Word or Name: And indeed the modern Atheists stick not to maintain, That the Word GOD has no Signification, and that there is no other Idea or Conception in Men's Minds
answering

answering thereunto, besides the mere Phantasm of the Sound. And since, as the learned Dr. *Cudworth* observes, there are different Words for G O D in several Languages, and Men have the same Notion or Conception in their Minds answering to them all; it must needs be granted, that they have some other Idea or Conception belonging to those Words, besides the Phantasms of their several Sounds. And indeed it can be nothing else, but either monstrous Sottishness and Stupidity of Mind, or else prodigious Impudence in these Atheists, to deny that there is any Idea of God at all in the Minds of Men, or that the Word hath any Signification. But whatever these Atheists deny in Words, it is notwithstanding evident, that even themselves have an Idea or Conception in their Minds, answering to the Word G O D, when they deny his Existence; because otherwise they would deny the Existence of nothing. And then as to his being absolutely perfect, and of infinite Power, the Pagan-Theists did acknowledge it, as might be proved from vast Numbers of Passages in their Writings. Thus *Virgil*;

*At Pater Anchises Oculos ad Sydera letus,
Exulit, & Cælo palmas cum Voce tetendit,
Jupiter Omnipotens Precibus si flecteris ullis.*

Philind. This seems very natural, as does also your last Inference from the Beauty and Har-

mony of the Universe; and yet so very unreasonable are the Atheists, that they will not allow even of this, but find fault with the Creation, and pretend to spy out many considerable Defects in the Frame of Nature, and Constitution of the Heavens: For instance, the Disposition of the Equator and Ecliptick intersecting each other in an Angle of twenty-three Degrees and upwards, whereby (as they say) the terrestrial Globe is rendered much more uninhabitable than otherwise it might be. Again, they remark, that Part of the Earth lies deformed and inhospitable, either by burning Heat, or freezing Cold; they likewise take notice of the Variety of those savage Beasts which terrify Mankind; and thence, with *Lucretius*, conclude, that these Things are not under the Conduct of a wise and merciful Being.

Chapl. As to their Notion of the Equator, it is built upon a false Supposition of the Antients, That the Torrid Zone, or all between the Tropicks, was utterly uninhabitable, by reason of the Extremity of the Heat; and it is certain that there is nothing which doth more demonstrate a Providence, than this very thing, it being the most convenient Site or Disposition that could be devised, as will appear if the Inconveniences of other Dispositions be considered, especially these three: (1.) If the Axis of these Circles should be parallel, and their Planes coincident. (2.) If they should intersect each other

other in right Angles. And (3.) which is a Middle betwixt both, if they should cut one another in an Angle of forty-five Degrees; for it is evident, that each of these Dispositions would be attended with far greater Inconveniences to the terrestrial Inhabitants, in respect of the Length of Days and Nights, Heat and Cold: And that these two Circles should continue thus to keep the same angular Interfection, when physical and mechanical Causes would bring them still nearer together; this is a farther Evidence of a Providence also. And then as to the savage Animals, as we are assured by Revelation, that they were not originally noxious to Mankind, but became so by Sin, so even now they are of some Use and Service to them.

Philind. Let us, Sir, if you please, proceed to some farther Arguments in Defence of this great Truth.

Chapl. That there is a God, is proved by the general Consent of Mankind concerning it; by that *Testimonium*, as *Lactantius* speaks, *Populorum atque Gentium in una hac re non dissidentium*, "That unanimous Testimony of all People and Nations, not disagreeing in this only Point." If the Authority of some particular Men, agreeing in Vote, of one City, of one Nation, doth pass for an Argument, and shews the Thing probable; how can we decline or contemn the common Suffrage of Mankind? Another Argument of God's Existence, which gave great

Satisfaction to *Serino*, is drawn from the Discoveries of a Divine Power, in Works that cannot be ascribed to any other Cause visible or natural; such are the Prediction of future Events, (especially such as are contingent, and depend upon Man's free Choice) curing the Sick of great chronical Distempers, without any medicinal Applications; restoring Limbs to Persons maimed; Sight to the Blind; and raising the Dead to Life, (a thing which *Pliny* deemed impossible to God himself.) To this Head belong those Opinions and Testimonies of Mankind concerning Apparitions, Inchantments, and Confederacy with bad Spirits.

Phil. As to the general Opinion of Mankind, the Atheist would make us believe, that this Apprehension of a God doth spring from an infinite Jealousy in the Mind of Man, and an endless Fear of the worst that may happen; according to that divine Saying of the Poet, which he can never sufficiently admire :

Primus in orbe DEOS fecit TIMOR.

FEAR first made GODS.

So that it is granted on both Sides, that the Fear of a Deity doth universally possess the Minds of Men. "Now the Question is, (says the learned "Archbishop *Tillorson*) whether it be more likely that the Existence of a God should be the "Cause.

“ Cause of this Fear, or that this Fear should
 “ be the Cause why Men imagine there is a
 “ God? If there be a God, who hath impress-
 “ sed this Image of himself upon the Mind of
 “ Man, there is great reason why all Men
 “ should stand in awe of him; but if there
 “ be no God, it is not easy to conceive how
 “ Fear should create an universal Confidence
 “ and Assurance in Men that there is one. For
 “ whence should this Fear come? It must be
 “ either from without, from the Suggestion
 “ of others, who first tell us there is such a
 “ Being, and then our Fear believes it; or else
 “ it must arise from within, from the Nature
 “ of Man, which is apt to fancy dreadful and
 “ terrible Things. If from the Suggestions of
 “ others, who tell us so, the Question returns,
 “ Who told them so? And will never be satis-
 “ fied till the first Author of this Report be
 “ found out. But if it be said, that this Fear
 “ ariseth from within, from the Nature of Man,
 “ which is apt to imagine dreadful Things;
 “ this likewise is liable to inexplicable Difficul-
 “ ties: For, first, the proper Object of Fear,
 “ is something that is dreadful; that is, some-
 “ thing that threatens Men with Harm or
 “ Danger, and that in God must be either
 “ Power or Justice; and such an Object as
 “ this, Fear indeed may create, but Goodness
 “ and Mercy are essential to the Notion of a
 “ God, as well as Power and Justice. Now
 “ how

“ how should Fear put Men upon fancying a
 “ Being, that is infinitely good and merciful.”
 Indeed, as that great Prelate, just now mentioned, observes, if a Man had Arguments sufficient to persuade him, that there is no God, (as there is infinite Reason to the contrary) yet the Belief of a God is so necessary to the Comfort and Happiness of our Lives, that a wise Man could not but be heartily troubled to quit so pleasant an Error, and to part with a Delusion which is apt to yield such an unspeakable Satisfaction to the Mind of Man. Did Men but consider the true Notion of God, he would appear to be so lovely a Being, and so full of Goodness, and all desirable Perfections, that even those very Persons, who are of such irregular Understandings, as not to believe there is a God; yet could not (if they understood themselves) refrain from wishing with all their Hearts, that there were one: For is it not really desirable to every Man, that there should be such a Being in the World, as takes care of the Frame of it, that it do not run into Confusion, and in that Disorder ruin Mankind? That there should be such a Being, as takes particular care of every one of us, and loves us, and delights to do us good; as understands all our Wants, and is able and willing to relieve us in our greatest Straits, when nothing else can; to preserve us in our greatest Dangers, to assist us against our worst Enemies, and to comfort us under

our sharpest Sufferings, when all other Things set themselves against us?

Chapl. It is really so very plain and evident, that I shall go farther on this Subject, after having taken notice, that the *Epicurean* Account of the Original of the World, (as expressed by *Lucretius*) is most intolerably romantic and ridiculous; for how is it any Ways possible that Chance should make this great Volume of the World, which can never produce the least Book? How long might a Man be in sprinkling Colours upon Canvass, with a careless Hand, before they would happen to make the exact Picture of a Man? And is a Man easier made by Chance than his Picture?

Phil. I think there is one considerable Objection of the Atheists, which as yet we have not touched upon; I should therefore be glad if you would a little consider it, before we dismiss this Subject.

Chapl. Pray, what is that?

Phil. The seeming Confusion of Human Affairs; That all Things fall alike to all; the Innocent and the Guilty, the Pious and the Impious, the Religious and the Profane: Nay, that many times the worse Causes and Men prevail against the better, as is intimated in that Passage of *Lucan*, tho' in the Person of a Thief:

Victrix Causa Diis placuit sed Victa Catoni.

And

And that the Unjust and Ungodly often flourish in the greatest Prosperity, whilst the innocent and devout Worshipers of the Deity, all their Lives long, struggle with Adversity: Whereas were there a God and Providence, as they conceive, profane and irreligious Persons would be presently thunder-struck from Heaven, or otherwise made remarkable Objects of divine Vengeance; as also the Pious miraculously protected and rescued from Evils and Harms.

Chapl. It must indeed be granted, that this Consideration hath too much puzzled and staggered weak Minds in all Ages; "Because Sentence against an evil Work is not executed speedily, therefore is the Heart of the Sons of Men fully set in them to do Evil:" And the Psalmist himself was sometimes much perplexed with this *Phenomenon*, the Prosperity of the Ungodly, who set their Mouths against Heaven, and whose Tongue walketh thro' the Earth: So that he was tempted to think, "He had cleansed his Heart in vain, and washed his Hands in Innocency;" Till at length entering into the Sanctuary of God, his Mind became illuminated, and his Soul fixed in a firm Trust and Confidence upon divine Providence; *Whom (says he) have I in Heaven but thee? &c. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.* For as some will be apt from hence to infer,

fer, that there is no God, but that blind Chance and Fortune steer all; (*The Fool hath said in his Heart, there is no God*) so will others conclude, that tho' there be a God, yet he either does not know Things done here below, (*How does God know, and is there Knowledge in the most High?*) or else will not so far humble himself, or disturb his own Ease and Quiet, as to concern himself in our low human Affairs. First of all therefore, we here say that it is altogether unreasonable to require that divine Providence should miraculously interpose upon every Turn, in punishing the Ungodly, and preserving the Pious, and thus perpetually interrupt the Course of Nature, (which would look but like a Botch or Bungle, and a violent Business) but rather carry Things on in a still and silent Path, and shew his Art and Skill, in making Things of themselves fairly unwind and clear up at last into a satisfactory Close. Passion and Self-Interest are blind or short-sighted; but that which steers the whole World, is no fond, pettish, impatient, and passionate Thing, but an impartial, disinterested, and uncaptivated Nature. Nevertheless, it is certain, that sometimes we have not wanted Instances, in Cases extraordinary, of a Θεὸς ἀπο μυχῶνς, God appearing, as it were, miraculously upon the Stage, and manifesting himself, in taking immediate Vengeance upon notorious Malefactors, or delivering his faithful Servants from imminent Dangers or Evils

Evils threatned; as the same is often done also by a secret and undiscerned Over-ruling of the Things of Nature: But it must be granted, that it is not always thus, but the Periods of divine Providence here in this World are commonly longer, and the Evolutions thereof slower, which proceeds not from Slackness and Remissness in the Deity, but either from his Patience and Long-suffering, being willing that Men should repent; or else to teach us Patience by his Example: They therefore, who because Judgment is not presently executed upon the Ungodly, blame the Management of Things as faulty, and Providence as defective, are like such Spectators of a Dramatic Poem, as when wicked and injurious Persons are brought upon the Stage for a while swaggering and triumphing, impatiently cry out against the Dramatist, and presently condemn the Plot: Whereas, if they would but expect the winding up of Things, and stay till the last Clap, they should then see them come off with sufficient Shame and Punishment.

Phil. It is indeed most absurd for such weak and ignorant Creatures as Mortals are, to presume to pronounce rashly of the Divine Government. But pray, Sir, go on in your Account of *Serino's* Sentiments as to Religion.

Chapl. He thought it no less evident, that we ought to worship this God, and to pay him our most solemn Adoration: The Beauties of
Nature

Nature so warm'd the Breasts of the Heathens, that in those Groves, where they had so oft enjoy'd the soft Delights of the refreshing Breeze, and the flowery Shade, there they perform'd religious Rites, and each retired Grotto became a sacred Temple. Now it's very natural to conceive, that Almighty God should make some Discovery of his Will to his Creatures by remarkable and distinct Revelations, and not permit the devout Soul, whom the Glories of the Creation has rais'd to a sacred Extasy, to offer up his Sacrifice to an unknown Deity: Is it not absurd to suppose, that the King of Heaven should give to Men (his Subjects) no certain Rule for their Conduct of Life, but leave every one to act according to what he imagines most agreeable to the Laws of Nature and Honour? Uncertain Guides! into what various and opposite Paths do you lead your wandering Followers? Whilst one Man thinks that Action natural and honourable, which another (perhaps of more Wisdom) reckons base and unnatural; from such an uncertain Sound, who can prepare himself to the Battle?

Phil. And yet the Deists insist upon it, That Reason alone is an unerring Guide in Matters of Religion, and sufficient to make us happy; which (say they) is as much as we need desire. About which Mr. *Clifford* thus expresses himself: “ Being resolv'd, according to the
D “ Duty

“ Duty of every private Person, to make a
 “ Search into the Nature and Quality of my
 “ Religion; and, according to my Interest in
 “ Human Society, to communicate the Effects
 “ of that Search to others, if I shall believe it
 “ profitable for them: I am, in the first place,
 “ to consider of the Choice of some Guide for
 “ so long and dangerous a Journey, where I
 “ shall sometimes meet with no Track or Path
 “ at all, and sometimes with so many, and
 “ those so contrary in the Appearance of their
 “ first Entry, that the Variety will confound
 “ me more than the Want; especially, there
 “ being so many Mists cast before me, by the
 “ Errors and Deceits of others, that one had
 “ great need of a better Eye-sight than is left
 “ us by the Fall of our first Forefather. And
 “ this Consideration, after a long and serious
 “ Debate thereof, brings no other Guide to
 “ me but my own Reason; which if it take
 “ such Directions as it ought, and may do be-
 “ fore it sets forth, and pursue those Directi-
 “ ons with Care and Constancy, tho’ it may
 “ possibly lead me into Errors, yet will bring
 “ me at last even through them, to the pro-
 “ posed End of my Journey, which is Hap-
 “ piness.”

Chapl. Notwithstanding what these Gentle-
 men assert, it is certain, that natural Religion,
 without revealed, is not sufficient, because it
 wants Clearness and Authority, especially con-
 cerning

cerning those two great Articles, of Forgiveness of Sins, and a Future State.

Phil. As to these Points, I remember Mr. *Blount*, the great Champion of the Deists, in his *Oracles of Reason*, makes these brief Observations: "Whatsoever is adorable, amiable, and
 " imitable by Mankind, is in one Supreme, In-
 " finite, and perfect Being, who is to be wor-
 " shipped not by an Image, Sacrifice, or Me-
 " diator, but by an inviolable Adherence in
 " our Lives to all the Things *ὑποῦν ἀνάσσει*, by
 " an Imitation of God in all his imitable Per-
 " fections, and believing magnificently of it." And then he goes on, speaking of a Future State; " A Man that is endued with the same
 " Virtues we have before-mention'd, need not
 " fear to trust his Soul with God after Death;
 " for, 1st, no Creature could be made with
 " a malevolent Intent, the first Good, who is
 " also the first Principle of all Beings, hath but
 " one Affection or Property, and that is Love;
 " which was long before there was any such
 " thing as Sin. 2^{dly}, At Death he gives to
 " God one and the same Being, who in his
 " own Nature, for the Sins of the Penitent,
 " hath as well an Inclination to Pity as Justice;
 " and there is nothing dreadful in the whole
 " Nature of God but his Justice, no Attribute
 " else being terrible. 3^{dly}, Infinite Power is
 " ever safe, and needs not Revenge for Self-

“ Preservation. 4thly, However *verisimile est*
 “ *similem Deo a Deo non negligi.*”

Chapl. After they have said all they can, natural Religion, without revealed, is not a solid Foundation of Happiness; besides, there never was any Age or Nation in the World, when or where such a pure natural Religion as they talk of, without any manner of rituous Worship, was ever practised. I know not what secret Histories these Gentlemen may have of the Golden Age; but as for us dull Believers, we can't see one word in all the ancient Books we meet withal, that gives us the least Hint of such a naked natural Religion as you speak of: If we have Recourse to the Poets, to whom we are beholden for all that is known of these Golden Ages, when these brave Men lived; they make Religion as ritual as it is now, and altogether as full of Sacrifices and Revelations: Nay, the Account we have of the Goddess *Astræa*, which is a principal Part of the poetical History of the Golden Age, is, that she was a *Numen* sent from Heaven, to converse with Men on Earth, to inspire them with Justice and Sobriety, and to teach them Vertue and a good Life: Which Fable is but an antient Tradition of the Frequency of God's conversing with holy Men in the first Ages of the World. Neither do we see any of the antient poetical Heroes, your *Hercules's* and *Pollux's*, your brave Natural-Religion Men; but they frequent

quent Sacrifices as much as other People ; as we see by the Examples of *Priam*, *Ulysses*, *Achilles*, and *Aeneas* ; of *Cadmus*, *Perseus*, *Theseus*, and all the *Argonauts* in *Apollonius*, and other Poets. So that we cannot but conclude, that the Story which the Deists tell us of the antient Universality of pure Natural Religion, is all philosophical Romance, and never had any Being but in the Brains of the Gentlemen of their Persuasion, and those of some System-Makers and Preachers of late, drawn from the scatter'd Sayings and Books of Philosophers.

Phil. If Natural Religion then proves so insufficient, we must consult Revealed ; which, I suppose, was practised by *Serino*.

Chapl. Undoubtedly ! Concerning which Method, *Serino* would express himself after this Manner : “ The next thing which a considering Man has to do, after he has discover’d the
“ Insufficiency of Reason without Revelation,
“ to make a Man happy, is to enquire into
“ the Nature of those Religions that lay claim
“ to a divine Authority. If we take a steady
“ View of the *Pagan* Scheme, we shall find it
“ so over-run with Ignorance, Barbarity, and
“ monstrous Fiction, that any Person of tolerable Parts, might soon draw a better and
“ more rational Plan ; in which there is little
“ tending to the Reverence of God, or the
“ good of Man, to the promoting Virtue and
“ Goodness in Human Conversation, to the

“ breeding Love and Good-will in Men to-
 “ wards one another. Their Worship (that of
 “ the supreme Lord being neglected) is direc-
 “ ted towards Objects most improper and un-
 “ becoming; to the Ghosts of dead Men, Men
 “ in their Lives (if we may trust the Reports
 “ of their devoutest Adorers) famous for no-
 “ thing so much as for vicious Enormities, for
 “ Thefts and Rapine, for Murders and Par-
 “ ricides, for horrid Lusts and Adulteries,
 “ Rapes and Incests : And such Persons alive
 “ or dead, what wise and good Man would not
 “ rather loath than worship and respect ? If we
 “ consult the *Alcoran* of *Mahomet*, that notori-
 “ ous Antichrist, and vile Impostor, we shall
 “ reap but little Benefit from a silly Rhapsody
 “ of Lewdness and Cruelty. Indeed, *Maho-*
 “ *metism*, in respect to its Age, and the Port
 “ it bears in the World, demands some Consi-
 “ deration; for (to speak in the Words of a
 “ great Man of our Church) it hath continued
 “ a long Time, and hath vastly overspread the
 “ Earth: Neither is it more formidable in its
 “ Looks, than peremptory in its Words, vaunt-
 “ ing itself to be a compleat, general, and ul-
 “ timate Declaration of God's Pleasure, can-
 “ celling all those that have gone before. But
 “ examining both the Substance and Circum-
 “ stances thereof, considering the Quality of
 “ the Instruments by whom, of the Times
 “ when it was introduced, of the Places where,
 “ of

“ of the People who first, or afterwards did re-
 “ ceive it, the Manner of its Rise, Progress,
 “ and Continuance, as also the Matter it teaches;
 “ we shall not find stampt on it the genuine
 “ Characters of a divine Original, but have
 “ great Reason to deem it a Brood of most lewd
 “ and impudent Couzenage, in Times of great
 “ Disturbance and Confusion, when barbarous
 “ Nations, like Torrents, did overflow the
 “ World, and turned all Things upside down
 “ in Times of general Corruption and Disorder
 “ in Men’s Minds and Manners, when even
 “ among Christians, Ignorance and Supersti-
 “ tion, Dissension and Uncharitableness, Im-
 “ piety and Iniquity, did greatly prevail. In
 “ a very blind and obscure Corner of the Earth,
 “ among a Crew of wild Thieves and Runa-
 “ gates, (such have those *Arabians* been always
 “ famed and known to be) this Sect had its
 “ Birth and Fosterage; among those fierce and
 “ savage Over-runners of the World, it got its
 “ Growth and Stature: Into this Sort of Peo-
 “ ple (being indeed in its Constitution well
 “ accommodated to that Humour and Genius)
 “ it was partly insinuated by juggling Tricks, and
 “ partly driven by seditious Violence; the first
 “ Author hereof being a Person, according to
 “ the Description given of him in their own
 “ Legends, of no honest or honourable Qua-
 “ lities, but having all the Marks of an Impos-
 “ tor, rebellious and perfidious, inhuman and
 “ cruel,

“ cruel, lewd and lascivious, of a base Educa-
 “ tion, of a fraudulent and turbulent Disposi-
 “ tion, of a vicious Life, pretending to En-
 “ thusiasm, and working of Wonders; but
 “ these such as were in their Nature most ab-
 “ surd and incredible. At such a Season, and
 “ in such a Soil, by such Means, and by such
 “ a Person, was this Religion first planted, and
 “ afterwards carried on by the Sword. Now
 “ that divine Wisdom should chuse those black
 “ and boisterous Times to publish his Will, is
 “ as if the King should purposely order his
 “ Proclamations to be made in a tempestuous
 “ Night, when no Man scarce dares to stir
 “ out, nor could well see what was done, or
 “ hear what was said; much fitter surely to
 “ that Purpose, were a serene and calm Day, a
 “ Time of general Civility and Peace, like that
 “ of *Augustus Caesar*. That the Declaration of
 “ God’s Mind should issue from the Desarts of
 “ *Arabia*, (that Den of Robbers) is, as if the
 “ King should cause his Edicts to be set up in
 “ the blindest and dirtiest Nook of the Su-
 “ burbs; the Market-Cross surely, or the Ex-
 “ change, (the Place of most general and ordi-
 “ nary Concourse) such as, in respect to the
 “ World, was the flourishing Empire of *Rome*,
 “ were more convenient, and wisely chosen
 “ for that purpose: That passing over the more
 “ gentle and tractable Part of his People, a
 “ Prince should send his Laws to a Rabble of
 “ Banditti;

“ Banditti; should pick out for his Messenger
 “ a most dissolute Varlet, attended with a Crew
 “ of desperate Ruffians, resolved to buffet and
 “ rifle all they met: Were an odd Way of pro-
 “ ceeding to communicate his Pleasure to the
 “ better and more orderly sort of his People,
 “ (such as were the Subjects of that well-go-
 “ vern’d Empire) by Persons of good Mean-
 “ ing, mild Disposition, and innocent Beha-
 “ viour, (such as were the Apostles of our
 “ Lord) in a quiet and gentle manner, (such
 “ as these only used) would surely better be-
 “ come a wise Prince. Thus even the exte-
 “ rior Circumstances of *Mahometism* are
 “ strong Presumptions against its Divinity;
 “ but farther, if we look into the Frame and
 “ Matter of it, we shall find it a Mass of
 “ absurd Opinions, odd Stories, and uncouth
 “ Ceremonies, compounded chiefly of the
 “ Dregs of Christian Heresy, together with
 “ some Ingredients of *Judaism* and *Paganism*
 “ confusedly jumbled.” Such Considerations
 as these seem sufficient to demonstrate that Re-
 ligion not to be of a divine Extraction.

Phil. But then as to the *Jewish* Religion, we
 must acknowledge it had its Birth from the
 Revelation and Appointment of God.

Chapl. Its Truth and its Goodness we do not
 call in question; but yet looking into it, we
 shall find it in many Respects defective: For,
 1st, this Revelation was not general, but pe-
 culiarly

cularly intended for the Benefit of a small Nation. " He shewed his Word to *Jacob*, his " Statutes and his Judgments to *Israel*; he hath " not dealt so with any Nation, and as for his " Judgments, they have not known them." We may also observe, that as the Laws and Rites of this Religion were design'd only for the People of *Israel*, so they were only suited to their Inclinations and Capacities; their Inclinations, which were very stubborn and perverse; their Capacities, which were very low and gross, as their own Prophets do upon many Occasions affirm and complain, being repugnant to the common Humour and Genius of Mankind. 2^{dly}, As it was particular, so it was also partial; as God did not by it speak his Mind to all, so did he not therein speak out all his Mind: Our Apostle to the *Hebrews* charges it with Blameableness; " If the first Covenant had been blameless, &c. with Imperfection, Weakness, and " Unprofitableness, there is made an Abolition " of the precedent Commandment; for the " Weakness and Unprofitableness thereof." For the Law was nothing perfect, neither does this lay any misbecoming Imputation upon God, the Author of that Religion; for a Dawning of Light more became that Morning of Times, than a Meridian Brightness. 3^{dly}, It was not designed for perpetual Obligation and Use; the Glory of that Institution is long since departed, and the miserable *Jews* labour under the Weight

Weight of the most dismal Curses : They are now more outrageous Enemies to the Doctrine of the Cross, than the blasphemous *Turk*, or the barbarous *Pagan*. In the Christian Religion, that deserves the serious Regard of a considering Mind, 'tis this alone appears most worthy of a God, and by its radiant Appearance, discovers itself to be celestial. It would be endless to reckon up all the distinct Beauties that are so conspicuous in this venerable Institution ; I shall but just touch on some few, which fully convinc'd *Serino* of its Certainty and Excellency : First, It gives us a lovely and clear Idea of our Créator, and sets his infinite Perfections before us in a true and amiable Light ; the Benefit of which will be more evident to us, if we consider into what wretched Notions the blinded *Pagans* were led, for want of such a great Advantage. Their Gods were represented as cruel, indigent, and lustful, subject to the meanest Passions of Human Nature ; nay, sometimes to the lowest Inclinations of Brutes : What noble Objects of Adoration must here be ? What admirable Patterns of Sanctity and good Behaviour ? But Christians are taught, from the holy Scriptures, to believe, that God is a Being of infinite Purity and Mercy. A second great Excellency, peculiar to the Christian Institution, is this, That it faithfully informs us concerning ourselves, concerning our Nature, our Original, our End, all our State, past, present, and

and final; Points about which otherwise by no Reason, no History, no Experience, we could be well resolved or satisfied. It is also a peculiar Excellency of our Religion, that it prescribes an accurate Rule of Life, most congruous to Reason, and suitable to our Nature; it sets before us a living Copy, and visible Standard of good Practice; it frees us from a tedious Observance of numerous external Rites, and superficial Formalities, and builds our Duty upon most solid Grounds, presses it with most valid Inducements, draweth it from the best Principles, and driveth it to the best End, and farther (which no other Law or Doctrine so much as pretends to) provides sufficient Help and Ability to practise its Commandments: In a word, it alone can appease and satisfy a Man's Conscience, breeding therein a well-grounded Hope, and a solid Comfort; healing the Wounds of bitter Remorse, and anxious Fear, and so appears manifestly to be the true and direct Way to eternal Happiness. It is observable also, that the sacred Oracles furnish us with the most awful Descriptions of God's Power and Majesty, quite different from that Tinsel Pageantry, which so glitters in the Machines of the Heathen Poets. How bright is the Colouring of the Royal Psalmist, how lofty and refined his Diction, when he celebrates the Honour of his God? *Bless the Lord, O my Soul! O Lord, my God, thou art very great, thou art clothed with*

Honour

Honour and Majesty! who coverest thyself with Light, as with a Garment; who stretchest out the Heavens like a Curtain; who layeth the Beams of his Chambers in the Waters; who maketh the Clouds his Chariot; who walketh upon the Wings of the Wind; who maketh his Angels Spirits, his Ministers a Flame of Fire, Psal. civ. 1, 2, 3, 4. The Book of Psalms is full of such divine and magnificent Images, as are also many of the Writings of the Prophets, especially *Isaiah*, who apparently excels the most celebrated of the *Grecian* or *Roman* Orators. Many such Observations did the dear *Serino* make.

Phil. I think these Heads of Argument very just, and sufficient to give a solid and inward Satisfaction to every Man, who will give himself leave seriously to attend the Consequences of them: And if we add to these, the numerous Miracles wrought in Confirmation of these Doctrines by our Saviour and his Apostles, the wonderful and speedy Propagation of the Gospel under seemingly insuperable Difficulties, the magnanimous Sufferings of the noble Army of Martyrs; who, when they were tortured, would not accept of Deliverance, that they might obtain a better Resurrection; the Fierceness of the raging Flames could not shock their Faith, or remove their Constancy, because they well knew, that when our Saviour had overcome the Sharpness of Death, he opened the Kingdom of Heaven to all Believers. If we consider all these things,

we must own, that none but Christians deserve the honourable Name of Free-Thinkers, and their dull Adversaries oppose these sublime Truths from a certain Narrowness of Mind, Meanness of Thought, and Contractedness of Soul, that tamely submits to vulgar Prejudices; and not being able to rise to the Contemplation of Eternal Joys, dreads so vast an Idea as that of Immortality. But pray proceed.

Chapl. Serino being thus fixed in the Principles of Religion, resolved to act accordingly, and not to omit any Duty out of compliment to the prevailing Humour of a degenerate Age. And tho' now, in great Families, it is reckoned unfashionable to beg a Blessing upon our daily Bread, he thought it proper to have Prayers read twice a Day in a little Chapel adjoining to his House, at which all his menial Servants were obliged to be present. He would by no means allow of the least Tincture of Profaneness in his Family, yet being himself of a most gay and airy Temper, he would in a particular manner encourage all innocent Mirth, Diversions, and Recreations.

Phil. I have indeed observed, that few things are more prejudicial to Religion, than the too melancholy and rigid Deportment of some of its Votaries.

Chapl. I have very good Reason to believe, that a virtuous Course of Life has seldom, in our Days, been better recommended, than by
the

the beautiful Example of *Serino*, who was the real Friend and powerful Patron of the Orphan and Defenceless at his Gates: You might daily see Crowds of indigent Persons, or at least those who appeared so, who were all supplied with a free and promiscuous Bounty; for he did not relish those Maxims which tend to cut off any (tho' the least) Branch of Charity. "It may be (would he often say) many who come to my Gates for Relief, are Cheats and Impostors: What then! Did I certainly know who these Wretches were, that thus impose on Good-nature and Compassion, the noblest Ornaments of Human Nature, I surely would not throw any thing away upon them; but as I do not, I intend to give, so long as 'tis in my Power, to all that ask, because to me they appear to be in Want: And since Almighty God has been so very liberal to me, I cannot but think it will be well-pleasing to Him, to see me vigorously endeavouring to imitate his glorious Example." Such, in this Case, were the Sentiments of *Serino*; and I must confess, to me they appear exceeding just and delicate: And were Gentlemen but duly sensible of that refined and ravishing Pleasure, which constantly attends Actions of true Beneficence, they could not but perform them with more Frequency and Readiness. How faint are the Delights of the most luxurious Entertainments? How dull the Sentiments, which spring from

surveying a vast Mass of Riches, if compared with the permanent Joys, that rise from the Reflection of our having brought a seasonable Relief to the distressed Unhappy? *Serino* had various other Ways of exercising that Heroic Passion of universal Benevolence, which ran so visibly thro' all his Actions, and gave an inconceivable Grace to his whole Conversation. He was the Founder of a large Charity-School in a neighbouring Town, and the chief Supporter of it; besides, he liberally contributed to the Maintenance of divers others. He observed, that among all the melancholy Symptoms of declining Piety, it was very comfortable to a pious Mind, to see one very eminent Sign of the Reverse; that is, the flourishing of Charity-Schools in this Kingdom; the Design of which is so very excellent, that it cannot but be highly pleasing to the Divine Majesty, and draw down many Blessings on the Place where they are encouraged.

Phil. All good Christians must certainly highly approve of, and, to the utmost of their Power, encourage those useful Nurseries of Learning and Piety, which are of the greatest Service for forming the Minds and Manners of Youth, and by which many poor Children have happily been rescued from Poverty, Ignorance, and Profaneness.

Chapl. So intent was he on doing good, that he used to give his Steward Orders to enquire
after

after poor House-Keepers, who had large Families, or were disabled from Work by Sickness, or any other Casualty: To these he was liberal in such a manner, as even sometimes gave them a Temptation to be glad at those Misfortunes, which were the Occasion of their receiving such uncommon Supplies. He used often to employ me, and another Gentleman who attended on him, in finding out such as were reduced from favourable Circumstances to great Necessity, and fallen from the Hopes of a good Fortune, and liberal Education, to the unspeakable Sorrows of a melancholy Despondency: Such Persons have many times been unexpectedly relieved by his Bounty, which has quite changed the Scene, and dressed the gloomy Night-Piece in the softest Airs of the Morning.

Phil. This Branch of Charity is not the least considerable, in my Opinion: For surely, if we reflect on the sad Condition of those who are fallen from Plenty to Poverty, and from a soft and easy Life, exposed to all the Hardships of tempestuous Storms; if we have Pity in our Breasts, we cannot but drop a Tear at the Consideration of such piercing Misfortunes. But I fear I shall, by my Digressions, hinder myself of hearing such a full Account of *Serino*, as I desire.

Chapl. Not at all: Without those, what a great Part of the Entertainment and Profit of our Converse must be lost, and the Time

seem to move heavily? But to go on: So great was his Zeal for the Honour of God, so warm his Passion for the Beauties of Holiness, that he not only contributed largely towards the Re-building divers decayed Churches, but also erected a most stately One in his own Parish; upon which he would look with much more Pleasure, than upon that antient and stately Structure in which he dwelt. He has more than once expressed his Approbation of the Conduct of the *Romanists* in this Particular, That they spare no Costs to adorn their Churches; which, however, weak Minds may call a useless Pageantry, yet seems very agreeable to those Notions, which both Nature and Revelation give us of the Divine Majesty. There is no Person of Distinction among us, but is willing to have his House beautiful and stately; nay, Men of an inferior Rank will be at considerable Charges to render their Apartments neat and pleasant: And does it then become us to think that Cost and Labour mis-employ'd, which is spent in adorning the Sacred Temples? 'Tis true, the primitive Christians sometimes worshiped God in Caves, in Fields, and the meanest Rooms you can imagine; and, I fear, to better Purpose, and with greater Ardour of Devotion, than most Christians, now-a-days, in magnificent Churches; yet this was not of Choice, but Necessity: For let some Men think, and say what they please, the noble Beauty,

I

Beauty, and solemn Ornaments of a Temple; serve to excite Reverence, and raise Devotion; though, at the same time, it must be confessed, that sincere Worship, performed in the poorest Place, when no better can be obtained, is as grateful to our Creator, as the most tuneful Anthems that resound in gilded Roofs and lofty Arches.

Phil. I have heard that *Serino* had one of the finest private Libraries in *England*, and I cannot but imagine, that a Gentleman of such peculiar Accomplishments, must have had a more than ordinary Taste of the politer Parts of Learning, and therefore should be very glad to hear something of his Fancy as to this Matter, and who were his favourite Authors.

Chapl. He had indeed a large and well-chosen Library, filled with the best Writers on all Subjects; there was his chief Delight, and when he had been out a few Hours a Hunting, or upon some other Diversion, would return to his Study with the greatest Pleasure. He was a very great Admirer of the antient Fathers, and did by no Means approve of the Opinion of some modern Divines (otherwise Men of good Judgment) who set too light by those venerable Remains of pious Antiquity. He seemed, in a more particular manner, to be delighted with the Writings of *Origen* and *St. Chrysostom*, tho' divers Authors, very injuriously, place the former in their Catalogues of Hereticks,

Hereticks, yet he shines with distinguished Rays amongst the brightest of his Contemporaries. As to the subtle Volumes of *Aquinas*, *Scotus*, *Durandus*, and the rest of the Schoolmen, he was no great Admirer of them; yet thought the Study of them sometimes necessary. He had, with the utmost Care, examined the Controversy between us and the Church of *Rome*; and tho' he could not but admire the Learning and smart Turns of Cardinal *Bellarmin*, and others of their ablest Champions, yet he was so well assured of the Agreeableness of the Protestant Faith to the Holy Scriptures, that there was no more Probability of his relinquishing it, than of forsaking the first Principles of Natural Religion: Since he always looked upon the former to be a direct Opposition to the Gospel, both by its superstitious Doctrines, and bloody Maxims; about which, he would sometimes thus express himself, when speaking of the good-natured Church of *Rome*:

“ We cannot but take Notice of such a disagreeable Image, where the Features are so
 “ very grim, and its Garments deeper dyed
 “ with Blood than Paint, where Human Gore
 “ hides all the softer Crimson. A strange and
 “ monstrous Spectacle, which at once appears
 “ gay and horrible, glittering and terrifying,
 “ dressed in the beauteous Smiles of an Angel
 “ (their gilded Chapels, their dazzling Ornaments, their solemn and pompous Processions)

“ ons) and cursed with the ghastly Snakes of a
 “ persecuting Fury. No Person of common
 “ Humanity, can hear of those Barbarities,
 “ which the furious Bigots of *Rome* have com-
 “ mitted, without being shocked to the last
 “ Degree, and feeling a fresh Pain at the Re-
 “ flection on those Cruelties, which were no
 “ more than Sport to the inhuman Actors.
 “ But how contrary is this to the Christian
 “ Religion, which is made up of Love and
 “ Sweetness? As is evident from the Divine
 “ Anthem which the joyful Angels sung at
 “ our Redeemer’s Incarnation; *Glory be to*
 “ *God on High, on Earth Peace, Good-will to-*
 “ *wards Men*”.

Phil. Pray, Sir, what were *Serino*’s Senti-
 ments concerning *Socinus* and his Followers;
 for, if I don’t Mistake, I have heard him re-
 presented by some, as a Favourer of the *Raco-*
vian-Divinity.

Chapl. This shows what little Regard is due
 to flying Reports, that are often dispersed
 without the least Foundation: For as to *Soci-*
nus’s Notions concerning our blessed Lord’s
 Divinity, none could be a greater Adversary to
 them than *Serino*: He has often lamented,
 with the greatest Earnestness, that a Person of
 such Learning, Parts, and Morality, should
 make such desperate Essays to dethrone the
 Great God, and our Saviour Jesus Christ, who
 is the King of Kings, and Lord of Lords: He
 won-

wondered how he durst presume to represent him as a mere Man, *Whose Goings-forth have been of Old, from the Days of Eternity; and by whom were all Things created that are in Heaven, and that are in Earth, Visible and Invisible; whether they be Thrones or Dominions, or Principalities or Powers*, Col. i. 16. To him, throughout the Sacred Writings, the Ensigns divinely Royal are every where ascribed: When he brings his First-begotten into the World, he saith, *And let all the Angels of God worship him; And unto the Son he saith, Thy Throne, O God, is for ever*, Heb. i. 6, 8. Indeed he used to read some Part of *Socinus's* Works with great Pleasure; wherein he defends the Liberty of the Will, and the Doctrine of Universal Redemption, and explodes the stoical and absurd Opinion of the rigid Predestinarians: But in these Points, *Socinus* agrees intirely with the Primitive Writers, with the whole Body of the Remonstrants, and even with the most celebrated Divines of our Church. That he was conversant in the Works of *Crellius*, *Volkelius*, and others of that Clan, was not with any Design to fall into their Scheme; but only to furnish himself with some valuable Flowers that were dispersed among numerous Weeds. I cannot say the same as to his Judgment of the *Remonstrants*; for he seemed to go very much into their Scheme, and used to declare that he thought them a Set of Christians, whose pro-
fessed

feſſed Doctrines were as agreeable to the Apoſtolical and Primitive Rules, as any whatever ; and was particularly pleaſed with that charming Air of Meekneſs, and Charity, which uſually adorns even their Polemical Writings. He admired the Profoundneſs of *Arminius*, the Sublimeneſs of *Episcopius*, the Clearneſs of *Limborch*, and the Modesty and Learning of *Curcellæus* ; who were, indeed, among the foremoſt of his favourite Authors : And well he might, ſince even a *Tillotſon*, a *Scott*, a *Sherlock*, have not diſdained, in many Points, to imitate their Manner of Thinking.

Phil. In this I have the honour exactly to agree with *Serino*, and have often peruſed the Writings of thoſe Great Men you juſt now mentioned, with inexpressible Satisfaction ; and once, I remember, Night came upon me unawares, whiſt I was reading a little poſthumous Volume of *Curcellæus*'s, in Answer to *Mareſius*.

Chapl. I remember, likewise, he was wont to ſpeak of the learned *Caſtali*, with great Reſpect and Pity, that ſo worthy a Man ſhould be expoſed to ſo much Want, and even expire amidſt Neglect and Indigence ; but in this (as *Serino* well obſerved) he did but follow the Steps of his Great Lord and Maſter, who had not where to lay his Head, and left the World under Circumſtances of Grief and Contempt. Atheiſtical Wits very often complain of the Meaneſs of the Style of Holy Writ ; let them
read

read the Bible, either in the Original, or in *Castalio's* elegant Version, and they cannot possibly, without blushing, mention any more such groundless Objections. Another favourite Author of my dear Friend's, was the admired *Grosius*: He had, also in his Library, a compleat Set of *Calvin's* Works, in which, sometimes, he would spend an Hour or two; but those harsh Positions, and unscriptural Assertions, which he there frequently met with concerning God's Decrees, made him only consult them occasionally, and not with that Pleasure which otherwise he might have found in the Writings of a Divine, who was very considerable in many other Respects. He thought his Doctrine of absolute Reprobation, wholly inconsistent with all the Attributes of God, and labouring under monstrous Absurdities. Is it possible that the God of infinite Mercy, should resolve from all Eternity, upon the Destruction of the far greater Part of Mankind, and yet call upon them, with the most moving Tenderness, to accept of Happiness? He that believes this Doctrine, and yet scruples to admit the Doctrine of Transubstantiation, may, in some Sense, be said to strain at a Knot, and swallow a Camel; for the latter, absurd as it is, yet is not loaded with those dismal Consequences, as is that of the horrible Decree; which, like the Tail of a Dragon, draws after it a long Train of Darkness and Terror: Infomuch, that Bi-
shop

shop *Latimer*, in his Sermon on *Septuagesima* 1552, was so offended at such kind of Doctrines, that he tells us, according to his own Plainness (and that of the Times) “ That it is
 “ as needful to beware of such Reasonings,
 “ and Expositions of the Scripture, as it is to
 “ beware of the Devil himself”. And in his Sermon on the following 23d *Sunday* after *Trinity*, he expressly asserts, “ That Christ shed
 “ as much Blood for *Judas*, as he did for *Peter* : ” So that we see the Orthodox Doctrine of Universal Redemption, was then taught in the Church of *England*, by those who resisted unto Blood, striving against the Corruptions of the Church of *Rome*.

Phil. Pray, Sir, who were his chief Favourites among our *English* Divines ?

Chapl. Bp. *Taylor*, Archbp. *Tillotson*, and Dr. *Barrow*, in whose Writings there appears a rich Variety of Divine Thoughts, dressed in the beautiful Colours of a charming Diction : Not but that he was frequent in the Perusal of all those Great Men of our Church, who have obliged us with their Writings ; such as Bishop *Stillingfleet*, Dr. *Sherlock*, the Author of *The Whole Duty of Man*, &c. but I think the Three I mentioned, were, as it were, his Daily Companions. He was in constant Communion with the Church of *England*, and thought it his Duty to comply with her Injunctions, and thereby obey the lawful Commands of his Superiours.

perious. This Dr. *Barrow* had taught him in his *Discourse of Obedience to our Spiritual Guides and Governours*; where he thus speaks: “ Consider Obedience, what it is, whence it springs, and what it produceth; each of these Respects will engage us to it: It is in itself a thing very good and acceptable to God, very just and equal, very wise, very comely and pleasant: It cannot but be grateful to God, who is the God of Love, of Order and Peace, to see Men do their Duty in the Respect perform’d to his own Ministers: It is also a comely and amiable thing, yielding much Grace, procuring great Honour to the Church, highly adorning and crediting Religion.” The whole Discourse deserves to be written in Letters of Gold; but I shall repeat no more of it at present, since I find the Time will not permit us to stay much longer.

Phil. I cannot, without Regret, leave such agreeable Conversation; but since it must be, I should be very glad if you would please to favour me with a few more miscellaneous Hints concerning this worthy Gentleman.

Chapl. I shall readily comply with your Request, provided you will excuse my want of Connection and Regularity: It was his Custom every Morning and Evening to sing a Divine Hymn, accompanied not only with several fine Voices, but also with the choicest Instruments.

Particu-

[51]

Particularly every Sunday Morning, the following one of the Excellent Mr. *Addison*, was sung in his Family, and the Harmony improved with the Musick of a curious Organ.

I.

*When all thy Mercies, O my God,
My rising Soul surveys;
Transported with the View, I'm lost
In Wonder, Love, and Praise.*

II.

*O how shall Words with equal Warmth
The Gratitude declare,
That glows within my ravish'd Heart!
But thou canst read it there.*

III.

*Thy Providence my Life sustain'd,
And all my Wants redrest;
When in the silent Womb I lay,
And hung upon the Breast.*

IV.

*To all my weak Complaints and Cries,
Thy Mercy lent an Ear,
E'er yet my feeble Thoughts had learnt
To form themselves in Prayer.*

V.

*Unnumber'd Comforts to my Soul
Thy tender Care bestow'd,
Before my Infant Heart conceiv'd
From whence these Comforts flow'd.*

VI.

*When in the slippery Paths of Youth
With heedless Steps I ran,
Thine Arm unseen convey'd me safe,
And led me up to Man.*

VII.

*Thro' hidden Dangers, Toils, and Death,
It gently clear'd my Way;
And thro' the pleasing Snares of Vice,
More to be fear'd than they.*

VIII.

*When worn with Sickness, oft hast Thou
With Health renew'd my Face;
And when in Sins and Sorrows sunk,
Reviv'd my Soul with Grace.*

IX.

*Thy bounteous Hand with worldly Bliss
Has made my Cup run o'er,
And in a kind and faithful Friend,
Hast doubled all my Store.*

X.

*Ten Thousand Thousand precious Gifts
My daily Thanks employ,
Nor is the least a chearful Heart,
That tastes those Gifts with Joy.*

XI.

*Thro' every Period of my Life,
Thy Goodness I'll pursue;
And after Death, in distant Worlds
The glorious Theme renew.*

XII. *When*

XII.

*When Nature fails, and Day and Night
Divide thy Works no more,
My ever-grateful Heart, O Lord,
Thy Mercy shall adore.*

XIII.

*Thro' all Eternity to Thee,
A joyful Song I'll raise ;
For, O Eternity's too short,
To utter all thy Praise.*

This Exercise, he thought, was exceeding refreshing to the Spirits, and gave the Thoughts a very agreeable Turn. He was indeed very fond of Musick, and looked upon it to be in its highest Use, when employed to celebrate the Praises of our Creator ; not but that sometimes he would be diverted with Compositions of another Nature, and smile at the Beauties of a Moral, Politick, or Amorous Song. He was so great an Admirer of Poetry, even in his tenderest Years, that I remember I have heard him say, that when he was at the Grammar-School, he wrote out all *Milton's Paradise Lost* very fair ; so exceedingly was he delighted with it ! He would very often take it with him into the Fields, and by reading it, enjoy a pleasant Serenity, something like that which the Grove of *Eden* afforded to its blissful Inhabitants. He was much pleased with *Spenser's Fairy-Queen*, notwithstanding the best-natured Critick must own,

it is too Allegorical; yet the Variety of amusing Images, that adorn his Writings, cannot fail of delighting a Poetical Genius. He always spake of Mr. *Cowley* as a polite and fine Gentleman, who seemed as well turned for an Orator as a Poet. He thought Mr. *Dryden's* Fables much the brightest of all his Performances, tho' his Translation of *Virgil* is very Smooth and Musical, and some of his Tragedies very Entertaining. I shall leave this Head of Poetry, when I have taken Notice, that *Serino*, amongst all other Divine Poems, in which he was very much conversant, approved of none more (*Milton* excepted) than Sir *Richard Blackmore's* *Creation*, Mr. *Watts's* *Hora Lyrica*, and Dr. *Young's* Poem on the *Last Day*. It was remarkable in *Serino*, that he was always so sensible of the Advantages of a Country Life above that in the Town, that he would never stay there above a Month in the Year: But when something extraordinary has called him from his beloved Seat, he has made all imaginable haste to return; and was of *Claudian's* Mind, in the agreeable Description he has given us of the old Man of *Verona*.

Felix qui propriis Ævum transegit in Arvis, &c.

Happy the Man, who his whole Time doth bound
Within th' Enclosure of his little Ground.

Happy the Man, whom the same humble Place,
(Th' Hereditary-Cottage of his Race)

From his first rising Infancy has known,
And by Degrees sees gently bending down,

With

With natural Propension to that Earth,
 Which both preserv'd his Life, and gave him Birth.
 Him, no false distant Lights, by Fortune set,
 Could ever into foolish Wand'rings get.
 He never Dangers either saw or fear'd :
 The dreadful Storms at Sea he never heard.
 He never heard the shrill Alarms of War,
 Or the worse Noises of the Lawyer's Bar.
 No change of Consuls marks to him the Year,
 The change of Seasons is his Calendar.
 The Cold and Heat Winter and Summer shows,
 Autumn by Fruits, and Spring by Flow'rs he knows.
 He measures Time by Land-marks, and has found
 For the whole Day, the Dial of his Ground.
 A neighb'ring Wood born with himself he sees,
 And loves his old Contemporary Trees.
 H' has only heard of, near, Verona's Name,
 And knows it, like the Indies, but by Fame.
 Does with a like Concernment notice take
 Of the Red-Sea, and of Benacus' Lake.
 Thus Health and Strength he t'a third Age enjoys,
 And sees a long Posterity of Boys.
 About the spacious World let others roam,
 The Voyage-Life is longest made at Home,

Cowley.

He would take Notice, that the Country was
 so empty, that a true *Englishman* could not look
 into it without a great deal of just Pity and
 Concern, it being a very ungrateful Spectacle to
 see so many noble Houses mouldring into Ruin,
 and dropping down, for want of Inhabitants.
He has often wondered at some Gentlemen of
his

his Acquaintance, who used almost to drown those laudable Qualities they were Masters of, in Floods of Wine, and spent a great deal of Time in excessive Drinking ; which Vice has very fatal Effects on the Mind of the Person who is devoted to it, not to say that it also wastes his Body, and dissipates his Fortune :

“ For (as a polite Gentleman very well ob-
 “ serves) * as to the Mind, Drunkenness dis-
 “ covers every Flaw in it : The sober Man,
 “ by the Strength of Reason, may keep un-
 “ der, and subdue every Vice or Folly, to
 “ which he is most inclined ; but Wine makes
 “ every latent Seed sprout up in the Soul, and
 “ shew itself : It gives Fury to the Passions,
 “ and Force to those Objects which are apt to
 “ produce them. When a young Fellow com-
 “ plained to an old Philosopher, that his Wife
 “ was not handsome ; “ *Put less Water in*
 “ *your Wine*, says the Philosopher, *and you will*
 “ *quickly make her so*. Wine heightens Indif-
 “ ference into Love, Love into Jealousy, and
 “ Jealousy into Madness ; it often turns the
 “ good-natured Man into an Idiot, and the
 “ Cholerick into an Assassin ; it gives Bitter-
 “ ness to Resentment ; it makes Vanity insup-
 “ portable, and displays every little Spot of the
 “ Soul in its utmost Deformity. Nor does

* See, a *Spectator* of Mr. Addison's.

“ this

“ this Vice only betray the hidden Faults of
 “ a Man, and shew them in the most odious
 “ Colours, but often occasions Faults, to which
 “ he is not naturally subject. There is more
 “ of Turn than of Truth in a Saying of *Seneca*, That Drunkenness does not produce,
 “ but discover Faults ; common Experience
 “ teaches us the contrary. Wine throws a
 “ Man out of himself, and infuses Qualities
 “ into the Mind, which she is a Stranger to in
 “ her sober Moments. The Person you converse
 “ with after the third Bottle, is not the
 “ same Man who at first sat down at Table
 “ with you. Upon this Maxim is founded a
 “ pretty Saying of *Publius Syrus* ; *Qui ebrius*
 “ *indificat, laedit absentem* : He who jests upon
 “ a Man who is drunk, injures the Absent.
 “ Thus does Drunkenness act in direct Contradiction to Reason, whose Business it is to
 “ clear the Mind of every Vice which is crept
 “ into it, and to guard it against all the Approaches of any that Endeavours to make its
 “ Entrance. But besides these ill Effects which
 “ this Vice produces in the Person who is
 “ actually under its Dominion, it has also a bad
 “ Influence on the Mind, even in its sober
 “ Moments ; as it insensibly weakens the Understanding, impairs the Memory, and makes
 “ those Faults habitual, which are produced
 “ by frequent Excesses”. *Serino* was well
 aware of this, and therefore strictly guarded
 against

against all Excesses of this kind. Another pre-
 vailing Vice of the Age, which he kept at a
 Distance from, and was extremely uneasy when
 in any Company where it was practised, was
 the modish Rant of Oaths and Imprecations,
 it being an ungentle Dialect, as well as un-
 christian, and clashes both with the Rules of
 Breeding, and the Gospel. The Folly of them
 is thus admirably described by a considerable
 Master of Learning and Language : “ Custom,
 “ indeed (*says he*) has made them fashionable,
 “ but neither civil nor lawful ; for Vice can
 “ never plead Prescription : I know it lies un-
 “ der the Protection of Numbers and Quali-
 “ ty ; but ill Things have no Right to San-
 “ ctuary. Because Vermin swarm, must they
 “ be permitted to Increase ? Shall the Number
 “ of Felons plead for Pardon ? No, no ; the
 “ Customariness of ill Things makes them
 “ worse, and the more they must be discoun-
 “ tenanced, and taught Discipline. In a word,
 “ whatever jars with Religion, and cuts upon
 “ good Breeding, is below a Gentleman ; and
 “ therefore, in spite of Example and Practice,
 “ I must caution young Gentlemen against
 “ some Parts of *English* Civility ; for though
 “ they go for Consent in the *English* Domini-
 “ ons, they will not bear the Test of other
 “ Nations. For Example ; *Damn ye*, says one,
 “ *I am glad to see you*. Is not this a quaint Sa-
 “ lutation, first to pack me away to Hell, and
 “ then

“ then protest he is glad to see me so conveni-
 “ ently lodged ? What Provision will these
 “ Blades make for their Enemies, if they place
 “ their Friends so untowardly ? Certainly they
 “ fancy Hell is a fine Seat, and that the Damned
 “ are in a fair Way of Promotion. *Damn ye,*
 “ *ye Dog, how dost do ?* Cries another : : This
 “ feat Compliment implies Damnation and
 “ Transformation too ; it’s a Compound of
 “ Curse and Raillery, I am plunged into Hell,
 “ dashed out of the List of Rationals, and
 “ then with a Taunt asked how I do. Why,
 “ a Man in Fire and Brimstone is not altoge-
 “ ther at his Ease ; and a reasonable Creature,
 “ curst into a Dog, not very fond of the Me-
 “ tamorphosis. A third very ungenteelly ac-
 “ costs a Friend, he has not, perhaps, seen of a
 “ Twelve-month ; *Ye Son of a Whore, where*
 “ *have you been ?* This is an *English* Address
 “ to a tittle ; it is a kind of Staple Commodi-
 “ ty of the Nation, and, like our Wooll, must
 “ not be transported, under Pain of Confisca-
 “ tion. But surely we need not lay so severe
 “ an Embargo on the Ware, for ’tis ten to
 “ one ’twill never find vent in any other Na-
 “ tion on this Side of the *Canaries* ; a handful
 “ of Dirt, well applied, is as civil a Compli-
 “ ment, though not quite so cleanly. *Son of*
 “ *a Whore !* There is Abundance of Freedom
 “ in the Expression, but not a Grain of Breed-
 “ ing ; unless you measure Behaviour by the
 Dialect

“ Dialect of *Billingsgate* and the *Bear-Garden*.
 “ Certainly these Gentlemen are Admirers of
 “ Charity, why else do they dignify Whore-
 “ dom? For Whore stands for a Mark of Qua-
 “ lity, a distinguishing Character; otherwise
 “ the Salutation would appear coarse and home-
 “ ly: But, by their leave, few are in Love
 “ with Cross-bars, and to be Brother to a Bye-
 “ blow, is to be a Bastard once removed. I
 “ know we fling a Veil on these Expressions,
 “ and wash over their Foulness with fair Pre-
 “ tences. *Damn ye* (says one) and *Son of a*
 “ *Whore* stand merely for Cyphers, or only
 “ serve to enliven a Period, and to make the
 “ Expression more blustering: I confess Whore
 “ and Damnation are near a-kin, and often go
 “ together; but for all that, the Silliness of
 “ the Excuse, can’t stifle the monstrous Inci-
 “ vility of the Compliment; for though it
 “ signifies nothing to him who receives it, in
 “ good time it will signify much to him who
 “ spoke it; for though a Friend may let such
 “ Curses fall to the Ground, God will put
 “ them to Account; and though they stand
 “ for Cyphers in *England*, they may purchase
 “ Eternal Torments in Hell. They are, says
 “ another, Marks of *English* Familiarity; pure
 “ Sallies of Kindness, and Demonstrations of
 “ Friendship. No doubt, to deliver over to
 “ *Satan* an old Acquaintance, without asking
 “ his Consent to the Conveyance, is Freedom
 “ with

“ with a Vengeance ; but at which End of
 “ the Compliment is his Kindness ? In short,
 “ such Expressions grate the Organ, and turn
 “ the very Faculty of Hearing into a Burthen ;
 “ they are high Symptoms of a lewd Inclina-
 “ tion, and of a depraved Complexion ; for
 “ when the Breath smells rank, the Stomach
 “ is infected : In short, such a Jargon is a
 “ Breach of Civility, it is a rustick Cant, an
 “ uncreditable Dialect ; nor is the whole Posses-
 “ of Bullies able to enoble it”. Persons of
 great Fortunes, are tempted to Pride and
 Haughtiness ; therefore *Serino* laboured by all
 Means to obtain that excellent Virtue of Hu-
 mility : And was so happy as not to miss of
 his Design, nor lose his Labour ; for, I be-
 lieve, no Man, in his Circumstances, was ever
 of a more meek and humble Spirit. There
 is an admirable Sentence in Holy Writ, which
 says, that *Pride was not made for Man* : There
 is not, indeed, any single View of Human
 Nature, under its present Condition, which is
 not sufficient to extinguish in us all the secret
 Seeds of Pride ; and on the contrary, to sink
 the Soul into the lowest State of Humility, and
 what the School-men call Self-Annihilation :
 There is nothing in his Understanding, his
 Will, or in his present Condition, that can
 tempt any considerate Creature to Pride or Va-
 nity ; and yet the very Reasons why he should
 not be proud, are, notwithstanding, the Rea-
 sons

sons why he is so. Were he not a sinful Creature, he would not be subject to a Passion which rises from the Depravity of his Nature ; were he not an ignorant Creature, he would see he has nothing to be proud of : And were not the whole Species miserable, he would not have those wretched Objects of Comparison before his Eyes, which are the Occasions of this Passion, and make one Man value himself more than another. But, methinks, the Instability of Human Affairs, the Turns and Vicissitudes of Fortune, and the sudden Falls from the most swollen Ambition, are Subjects which ought to discountenance Pride. *Shakespeare* has an admirable Passage on this Head, (spoken by *Wolfey* in *Henry VIII.*) which *Serino* used often to repeat.

*Farewel ; a long Farewel to all my Greatness !
 This is the State of Man ; to-day he puts forth
 The tender Leaves of Hope, to-morrow blossoms,
 And bears his blushing Honours thick upon him :
 The third Day comes a Frost, a killing Frost ;
 And when he thinks, good easy Man, full surely
 His Greatness is a ripening, nips his Root,
 And then he falls as I do. I have ventur'd
 (Like little wanton Boys that swim on Bladders)
 This many a Summer in a Sea of Glory ;
 But far beyond my Depth, my high-blown Pride
 At length broke under me, and now has left me,
 Weary, and old with Service, to the Mercy
 Of a rude Stream, that must for ever hide me.*

He had improved his natural Parts (which were indeed extraordinary) not only by hard Studies, but also by his Travels. Upon his return from which, he often, with an inexpressible Pleasure, would repeat the following Ode; for which the polite World is obliged to the incomparable Mr. Addison.

I.

*How are thy Servants blest, O Lord!
How sure is their Defence!
Eternal Wisdom is their Guide,
Their Help Omnipotence.*

II.

*In foreign Realms, and Lands remote,
Supported by thy Care,
Thro' burning Climes I pass'd unhurt,
And breath'd in Tainted Air.*

III.

*Thy Mercy sweeten'd every Soil,
Made every Region please,
The hoary Alpine-Hills it warm'd,
And smooth'd the Tyrrhene-Seas.*

IV.

*Think, O my Soul, devoutly think,
How with affrighted Eyes,
Thou saw'st the wide extended Deep,
In all its Horrors rise.*

V.

*Confusion dwelt in every Face,
And Fear in every Heart ;
When Waves on Waves, and Gulphs on Gulphs
O'ercame the Pilot's Art.*

VI.

*Yet then from all my Griefs, O Lord,
Thy Mercy set me free,
Whilst in the Confidence of Prayer,
My Soul took hold on Thee.*

VII.

*For tho' in dreadful Whirles we hung,
High on the broken Wave,
I knew thou wert not slow to hear,
Nor impotent to save.*

VIII.

*The Storm was laid, the Winds retir'd,
Obedient to thy Will ;
The Sea, that roar'd at thy Command,
At thy Command was still.*

IX.

*In midst of Dangers, Fears, and Death,
Thy Goodness I'll adore ;
And praise Thee for thy Mercies past,
And humbly hope for more.*

X.

*My Life, if thou preserv'st my Life,
Thy Sacrifice shall be ;
And Death, if Death must be my Doom,
Shall join my Soul to Thee.*

In fine, *Serino* was a Person in whom united Virtues shone with promiscuous Beauty : His Fortitude, his Chastity, his Prudence, were as remarkable as his Temperance and Humility ; but above all, Charity was the Virtue that constantly shone with superiour Brightness, and gave a charming Lustre to all his Actions. A few Weeks before his Death, he sent a Thousand Guineas to the Society for propagating the Gospel in Foreign Parts ; which Design he always looked upon as most Noble and Excellent : At the same time he observed, that the scandalous Divisions of Christians was a great Hindrance to that good Work. “ How pernicious is it “ (would he often say) to hear such a Variety “ of contrary Opinions maintained in *Christen-* “ *dom*, and the Belief of most of them im- “ posed on us by their zealous Propagators, under “ Pain of Eternal Damnation ! Should a poor “ *Indian*, desirous to be instructed in the My- “ steries of the Gospel, make his Application “ to one of the *Society of Jesus*, as the most “ proper Person to give him Information in “ those weighty Matters, since he not only “ goes under the common Name of a Christi- “ an, but as one peculiarly devoted to the Ser- “ vice of his Great Master, is stiled a Jesuit, “ a Servant of the Blessed Jesus ; we will sup- “ pose the Jesuit to acquaint him with the “ Dignity and Glory of the *Roman Catholick* “ Church, and particularly of his Holiness the

“ *Pope*, who, as *St. Peter's* Successor, is (as
 “ he tells him) appointed by *Christ*, whose
 “ Vice-gerent and Representative he is, to be
 “ the infallible Head of the Christian World,
 “ and Center of Gospel-Unity ; that all are
 “ bound to obey him, and Disobedience to his
 “ Injunctions is no less a Crime, than a Rebel-
 “ lion against the Authority of Heaven : He
 “ farther informs him of that inconceivable
 “ Mystery of Transubstantiation, and assures
 “ him, that in the Blessed Sacrament of the
 “ Altar, he may eat the real Flesh of his Re-
 “ deemer, and swallow down the Deity he is
 “ about to adore : He will, doubtless, give
 “ him some Instructions concerning the Ado-
 “ ration of Saints and Angels, and the Vene-
 “ ration due to Images and Reliques : The
 “ New Convert may likewise hear the Do-
 “ ctrines of Purgatory, Auricular Confession,
 “ and Indulgences, repeated to him with great
 “ Earnestness and Solemnity. The poor Man
 “ having thus patiently attended to a long Dis-
 “ course of the Christian Religion, goes away
 “ rejoicing, and blesses the happy Moment in
 “ which he became acquainted with such sub-
 “ lime and charming Mysteries, and was made
 “ sensible of the Darkness and Ignorance of his
 “ former State, in which he had been so often
 “ debased by the most stupid and idolatrous
 “ Practices. But supposing this Convert to
 “ fall into the Company of some learned Pro-
 “ testants,

“ restants, and hear them Dispute of Matters
 “ of Faith ; how very much surprized must
 “ he needs be, to find that a great Part of those
 “ Doctrines, which he had so eagerly and joy-
 “ fully embraced, were not indeed the Dictates
 “ of Christ or his Followers, but the wretched
 “ and empty Contrivances of crafty Politici-
 “ ans ? That the beauteous and lovely System,
 “ which he viewed with the deepest Pleasure
 “ and Admiration, dissolves, and is lost in Air,
 “ and he can see no more the transient Beauties
 “ of his glorious Vision. Now what shall
 “ this Man do ? Continue in his present Faith
 “ he cannot, with any Satisfaction, since he
 “ has heard such evident Reasons against it ;
 “ and suppose he resolves to forsake his first
 “ Scheme, and attend to the Instructions of a
 “ Protestant Guide, there are such various O-
 “ pinions even amongst them, that he is in
 “ doubt which Party to apply himself to,
 “ whilst, with trembling, he hears them loudly
 “ condemning each other”. *Serino* did not
 take Notice of this with any Design to favour
 a sceptical Humour, or a certain awkward Me-
 thod of ranging one's Thoughts, which is new-
 ly called (by an evident *Catechresis*) *Free-Thinking* ; his Aim was only to know the dismal Ef-
 fects of Divisions in the Church of Christ,
 which as they proceed from a scandalous Neg-
 lect of the plainest Rules of the Gospel, so
 might

might they be effectually cured, would Christians but read and consider those earnest Exhortations to Meekness and Unity, with half that Calmness, in which they were delivered by the Glorious Author of our Salvation: Could they but once be persuaded to lay aside their furious and inordinate Passions, to quit their corrupt and sinister Designs; would they but make themselves so happy, as to resolve to value a plain Direction of our Blessed Lord, before a thousand quaint Glosses and needless Injunctions: Then would Joy and Peace abound, and ever-blooming Beauties adorn the Sacred Temple. The Winter being thus happily past, and the Rain over and gone, the Time of Singing-Birds would soon commence, and every Christian be refreshed with the charming Musick of the Turtle. But the Circumstances of our mourning Family call for my Presence; I can therefore only add, that when he was apprehensive of approaching Death, instead of sinking in Sorrow, he entertained himself with recounting the many Mercies he had received through his whole Life; and called me to him, to read a Hymn, composed by the inimitable Mr. *Addison* under an Indisposition: And when I came to this Verse,

O how

*O how shall Words with equal Warmth
The Gratitude declare,
That glows within my ravish'd Heart !
But thou canst read it there :*

He desired me to repeat it, and seemed transported with the Fervours of grateful Devotion. He was also then well pleased to hear me read the whole to him.

I.

*When rising from the Bed of Death,
O'erwhelm'd with Guilt and Fear,
I see my Maker Face to Face ;
O how shall I appear !*

II.

*If yet, while Pardon may be found,
And Mercy may be sought,
My Heart with inward Horror shrinks,
And trembles at the Thought :*

III.

*When thou, O Lord, shalt stand disclos'd
In Majesty severe,
And sit in Judgment on my Soul ;
O how shall I appear !*

IV.

*But Thou hast told the troubled Soul,
Who does her Sins lament,
The timely Tribute of her Tears
Shall endless Woe prevent.*

V. Then

V.

*Then see the Sorrows of my Heart,
 E'er yet it be too late,
 And add my Saviour's dying Groans,
 To give those Sorrows weight.*

VI.

*For never shall my Soul despair
 Her Pardon to procure,
 Who knows Thy Only Son has dy'd
 To make that Pardon sure.*

In a word, he lived as I fain would live, and he died as I fain would die. By his last Will, he left abundance of charitable Legacies, and has given the Bulk of his Estate to a young Gentleman, whose Misfortunes had been represented to him as very particular; and though he was not acquainted with him, yet reflected with Pleasure, some Days before he died, on the agreeable Surprize which the young Gentleman would be in, at the hearing such welcome News.

Phil. Pray, Sir, whereabouts dwells the Gentleman, who is thus unexpectedly Master of so considerable an Estate?

Chapl. In a little Village, about twelve Miles off: His Name is *Philindus*.

Phil. Are you sure of that, Sir?

Chapl. Yes; one of our Family is gone this Morning to acquaint him with it.

Phil. He

Phil. He will not find him at Home; for, according to your Description, I must be the very Man. I do earnestly desire you to continue with me, as you did with *Serino*; and if at any time you see me acting contrary to his bright Example, be so kind as to give me those severe Reproofs, which are due to Negligence and Ingratitude. And now, since after all my Trouble and Sorrow, there begins to rise a new and brighter Scene, I hope always to retain the most tender and grateful Sentiments of the Divine Compassion; and cannot forbear expressing myself in the beautiful Expressions of the Royal Psalmist, as Paraphrased by Mr. *Addison*, to whom we owe all the Poetick Beauties that have ran through our Discourse.

I.

*The Lord my Pasture shall prepare,
And feed me with a Shepherd's Care;
His Presence shall my Wants supply,
And guard me with a watchful Eye:
My Noon-day Walks he shall attend,
And all my Mid-night Hours defend.*

II.

*When in the sultry Glebe I faint,
Or on the thirsty Mountain pant;
To fertile Vales and dewy Meads
My weary wand'ring Steps he leads:
Where peaceful Rivers, soft and slow,
Amid the verdant Landscape flow.*

III. *Tho'*

III.

*Tho' in the Paths of Death I tread,
 With gloomy Horrors overspread,
 My stedfast Heart shall fear no Ill,
 For thou, O Lord, art with me still;
 Thy friendly Crook shall give me Aid,
 And guide me thro' the dreadful Shade.*

IV.

*Tho' in a bare and rugged Way,
 Thro' devious lonely Wilds I stray,
 Thy Bounty shall my Wants beguile,
 Thy barren Wilderness shall smile,
 With sudden Greens and Herbage crown'd,
 And Streams shall murmur all around.*

F I N I S.





